

MÉLANGES

VARIA

I. PROVERBS

A new and augmented edition of Otto's *Sprichwörter* would be very welcome. Valuable additions to Otto's lists have been from time to time made by Carl Weyman and others, both in the *Archiv* and elsewhere, but the collection prepared by Morris C. Sutphen and published, after his untimely death, in the *American Journal of Philology*, vol. 22 (1901), p. 1-28, 121-148, 241-260, 361-392, still remains the best and fullest complement to Otto's labours and ought to be included in the new edition. More recent research, especially in the literature directly covered by this *Bulletin*, has not contributed much of importance: Jakob Werner's *Lateinische Sprichwörter und Sinnsprüche des Mittelalters* (Heidelberg, 1912) is an interesting list compiled from manuscript sources, but its value is much greater to the folk-lorist than to the philologist. There is still a rich and almost untouched harvest of such materials awaiting examination in the Latin literature of the Middle Ages. The few notes offered here are mostly taken from the earlier medieval centuries.

altus (Otto, p. 17; Sutphen, p. 5-6): AUG., *In Ps.*, 32; *Serm.*, 2, 24 quo altius ingrederis, eo te non tantum celsiorem, sed etiam tutiorem falso putas. Quomodo enim te deiciat nescis, tanto elisum gravior, quanto sublimius ferebaris; PS.-AUG. (Ambrosius Ansbertus) *Confl. Vit. et Virt.*, 6 (Opp. Aug. ed. Gaume, VI, 1593 D), semper de alto peior fit ruina; PAUL. DIAC., *Hom.*, 179 (1420 C) de gradu sublimiore deterius labitur; GUNZO, *Ep. ad Augienses fratres* (Martène et Durand, *Ampl. Coll.*, I, 294 D) quanto gradus altior, tanto casus gravior.

aurum (O., p. 49; S., p. 15): *Op. impf. in Matt.*, 924 a, ecce vilis terra pretiosum aurum producit. numquid propter terram vilem pretiosum aurum contemnitur? PAUL. DIAC., *Hom.*, (P. L., 95, 1245 C-D), frequenter et de homine malo bona doctrina procedit,

- ac vilis terra pretiosum aurum producit. Is Paul. Diac. quoting from the *Op. impf.*? Or what is the common source?
- manus* : LULLUS, *Ep. ad Greg.*, 4 (P. L., 96, 823 A) memento quia mollem manum durus capulus exasperat. This sounds proverbial, but I have not been able to trace any other example.
- possideo* (*Archiv.*, vol 13, p. 394-375) : PETR. CHRYSOL., *Serm.*, 28 (280 A) (Abraham) sic diligeret possidere divitias, non a divitiis possideri.
- rosa* (O., p. 302; S., p. 368) : NECTARIUS *apud* AUG., *Ep.*, 103, 2, illud quod ioculariter dignatus es dicere, urbem nostram... spinae magis ingenerare quam flores, non est maxima reprehensio, cum sciamus flores ex spinis gigni quis dubitat? MAX. TAUR., *Stom.*, 38 (309 B), tunc contra naturae speciem spina profert rosam; AMBR., *Exh. Virg.*, 1, 7, tamquam inter spinas rosam legentes; Ps.-AMBR., *Ep.*, 3, 2 (P. L., 17, 747 C) invenimus tandem corpora martyrum... tamquam inter spinas rosam legentes.
- taceo* (O., p. 338; S., p. 377) : AUG., *In Ps.*, 102, 8, non possumus dicere et non permittitur tacere; *Serm.*, 62, 6, 9, quod dolor noster cogit quomodocumque dicere et tacere non permittit; *Serm.*, 215, 3, quod eloqui non valeamus, silere non sinimur; Ps.-AMBR., *Serm.*, 51, 4, etsi tacere volumus, silere non possumus (cf. *ib.*, 1); Ps.-HIER., *Ep.*, 42, 8 (291 A), dolor est dicere, sed praeterire non decet; Ps.-HIER., *Ep.*, 36 *init.*, loqui prohibeor et tacere non possum; Ps.-AUG., *Vit. Chr. init.* (Opp. ed. Gaume, VI, 1503 A), cum loqui nesciam, tacere non possum; PETR. CHRYSOL., *Serm.*, 137 (571 A), quid faciam? dicere timeo, tacere non possum; ID., *Serm.*, 67 (391 A), dicere non audeo, tacere non possum; ID., *Appendix, Serm.*, 1 (665 C), ego dicere non audeo, tacere non possum; cf. Ps.-HIER., *Ep.*, 27, 1 non queo... quem mente concepi, ore proferre sermonem.

II. RHETORICAL ORDER OF WORDS

In a study of the language and style of Peter Chrysologus which appeared in the *Journal of Theological Studies*, vol. 22 (1921), p. 250-258, I gave examples of a curious grouping of words, which till then I had found only in Chrysologus. The regular type of this grouping is as follows :

adjective + genitive + verb + verb + noun;

it may be illustrated by these phrases :

Tetras invidiae pellamus et excludamus insidias.

Arduas operum subleuant et solantur angustias.

Vetustas diaboli prodidit et patefecit insidias.

Tumidi haereticorum irruunt et dusaerirunt fluctus.

There are several minor variations of this order, but on the whole this is the most usual type. It is neat and rhythmical, thoroughly characteristic of the precious style affected by Chrysologus. But is it original? The only other examples known to me are two from Julian of Toledo, and they follow the looser and less regular type. They are from his *Commentar. in Nahum* :

Dum aestum arduae sequitur et tolerat religionis (748 A).

Ad sui uidet facere temporalem gloriam (747 C).

III. PROGRESSION

Much of the early patristic psychology concerns itself with discussing the various stages between the first conception of a sinful deed and its fulfilment in action. In *Serm.*, 352, 3, 8, Augustine describes the stages as *suggestio*, *delectatio* (the imaginative savouring of its delights) *consensio* (the will's decision to act), and *perpetratio* (the actual doing). More thorough-going is the description found in Ps.-Bede, *Excerpt. Patrum* (P. L., 94, 549 B-C) : *istis somitibus quasi quibusdam gradibus coalescit omne peccatum : cogitatio namque pravi delectationem parit, delectatio consensionem, consensio actionem, actio consuetudinem, consuetudo necessitatem*. In the Homiliary of Paul the Deacon, *Hom.*, 192 (P. L., 95, 1445 B) a somewhat similar gradation is given : a *delectatione peccati* (i. e. the *delectatio* described by Augustine : the anticipatory mental enjoyment), *quae prima est, usque ad consensum*; a *consensu usque ad actum*; *ab actu usque ad consuetudinem progressio fit*. On the other hand, Peter Chrysologus provides a good commentary on Romans, 7, 19 and Ovid's *uideo meliora proboque | deteriora sequor*; he says :

homo audire quidem coepit virtutes, coepit velle, sed non attingit; coepit detestari sed sequi vitia, odisse delicta sed facere, horrere crimina sed implere... (*Serm.* 116-519 A).

IV. TWELVE HOURS, OR MONTHS

The twelve apostles are not infrequently so described :

RUF., *Clem. Recog.*, 4, 35, *ipse* (Christus) *est annus Dei acceptus, nos apostolos habens duodecim menses*; PETR. CHRYS., *Serm.*, 170 (645 A), *aeternus dies Christus noster reluxit in lucem, qui duodecim suas horas in apostolis suis duodecim signanter aptavit*. The number ten was most frequently appropriated to Jesus himself : *Op. impf. in Matt.*, *Hom.*, 1 (746 B), *semper decimus numerus... quia numerus est perfec-*

tionis, mysterium habet Christi perfecti, propter quod et prima littera nominis Iesu iota habet, decem denotans.

V. MUNDI OCULVS

In this *Bulletin*, t, III (1927), p. 74, I gave several examples of the use of this Ovidian phrase by Ambrose. To the examples there given add now MAX. TAVR., *Hom.*, 45 (329 A), though not quite the same : nox quodammodo aufert oculos mundo, aurora restituit.

VI. MEMORY TRAINING

An interesting catena of passages could be compiled from classical literature to show the place played by memory in education and the importance attributed to its careful training. Among these would certainly figure well-known passages from the *Phaedrus*, 380, Caesar *B. G.*, 6, 14, from Seneca and Pliny. But with the extension of Christianity, an even greater importance was attributed to the memorising of Scriptural and credal formulae, first, because Bibles and text-books were rare and, especially in the third century, were exposed to seizure by the persecutors, and, secondly, because, as Christianity extended among the lower classes, ability to read became rares and almost non-existent. When the danger of persecution passed away, church libraries became common (e. g. Hier., *Ep.*, 49, 3 reuolue omnium quos supra memorauī commentarios et ecclesiarum bibliothecis fruerē; Aug., *Ep.*, 231, 7, bibliothecam nostram, ut sint unde libri uel parentur uel reparentur, adiuuare dignatus es), but the insistence upon diligent memorising remained as strong as ever, and few of the great Church preachers or teachers fail to commend this duty. There are several excellent passages which may be quoted for their sound sense :

PS.-AMBR., *De Trin.*, 16 (P. L., 17, 529 B), nihil prodest legisse vel audisse, nisi ea quae aut legeris aut audieris bona, in memoriae thesauro reposueris.

AUG., *De Symbolo*, 1 (Opp. ed. Gaume, IV, 917 A), Accipite, filii, regulam fidei, quod 'symbolum' dicitur, et cum acceperitis, in corde scribite, et quotidie dicite apud vos : antequam dormiatis, antequam procedatis, vestro symbolo vos munite. Symbolum nemo scribit ut legi possit, sed ad recensendum ; ne forte debeat oblivio quod tradidit diligentia, sit vobis codex vestra memoria.

AVG., *De Trin.*, 11, 12, illud primum videndum est, non esse posse voluntatem reminiscendi, nisi vel totum vel aliquid rei ejus quam

reminisci volumus in penetralibus memoriae teneamus. (An interesting paragraph).

PELAG., *Ep. ad Demetr.*, 23, quae paranda sunt, memoriae penitus insere eaque iugi meditatione conserva.

There are many such injunctions, but these are sufficient to show a realisation not only of the necessity for committing to memory, but also of the equally necessary principle, without which memorising so often fails, of repeated and voluntary recall.

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NOTES ON HUCBALDUS

VITA S. LEBUINI

We have received the following list prepared by Mr L. Lucassen, Amsterdam, of words occurring in this *Vita S. Debuini* which are not recorded by Forcellini, at least in the sense here found.

aedificatio = *aedificatio* [perhaps a printer's error] nec aliter adipisci poterat aedificationem ex Deo. *Monum. Germ. Script.*, II, p. 364.

edlingus : qui illorum lingua edlingi, sunt qui frilingi, sunt qui lassi dicuntur; quod in latina sonat lingua nobiles ingenuiles atque serviles. *Ibid.*, p. 361 (cf. Nithard, *Histoire des fils de Louis le Pieux*, IV, 2).

frilingus. Vid. *edlingus*.

ingenuilis : free-born. Vid. *edlingus*.

interpolo = pass. cum nullius pene temporis interpolarent spatia. *Ib.*, p. 364.

lassus : serfs. Vid. *edlingus*.

latus : serf (cf. *lassus*). Duodecim electi nobiles totidemque liberi, totidemque lati. *Vita antiq. Lebu. Nederl. Archief voor Kerkgeschiedenis N. S.*, VI (1909), p. 234.

oratoriolum : a little oratory. *Hucb., Vit. Lebu. Mon. Germ. Script.*, II, p. 361.

pertransire : pertransito hoc consilio : this assembly once over. *Nederl. Archief voor Kerkgesch. N. S.*, VI (1909), p. 234.

sumo : (poenas sumere = poenas dare) aequum est ut debitas sumat suo sanguine poenas. *Mon. Germ. Script.*, II, p. 363.

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